

Gṛahitdha Bharata

Arise! Awake! and stop not till the goal is reached.

—Swami Vivekananda

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SRI RAMAKRISHNA'S TEACHINGS

GURU—II

THE Avadhuta saw a bridal procession passing through a meadow, with the beating of drums and the blowing of trumpets, and with great pomp. Hard by he also saw a hunter deeply absorbed in his aim at a bird, paying no heed to the noise and pomp of the procession, and casting not even a stray glance at it. The Avadhuta, saluting the hunter, said, 'Sir, you are my Guru. When I sit in meditation let my mind be concentrated on the object of meditation as yours has been on the bird.'

AN angler was fishing in a pond. The Avadhuta, approaching him, asked, 'Brother, which way leads to such and such a place?' The float at that time was indicating that the fish was nibbling at the bait. So the man did not give any reply, but was all attention to his fishing-rod. When the fish was caught, he turned round and said, 'What was it you had been saying, sir?' The Avadhuta saluted him and said, 'Sir, you are my Guru. When I sit in contemplation of the Paramatman, let me follow your example, so that I may not attend to anything else before I finish my devotion.'

A HERON was slowly walking to catch a fish. Behind, there was a hunter aiming an

arrow at it; but the bird was totally unmindful of this fact. The Avadhuta, saluting the heron, said, 'When I sit in meditation let me follow your example, and never turn back to see who is behind me.'

A KITE with a fish in its beak was followed by a host of crows and other kites, which were making a great noise, pecking at it, and trying to snatch the fish away from it. In whatever direction it went, it was followed by a crowd of tormentors which increased in number all the time. Getting sorely annoyed, no sooner had the kite dropped the fish, than it was instantly caught by another kite, and at once the crowd of kites and crows left it and ran after the new owner of the fish. The first kite, left to itself, rested calmly on the branch of a tree. Seeing the quiet and tranquil state of the bird the Avadhuta, saluting it, said, 'You are my Guru, O kite; for you have taught me that so long as man does not throw off the burden of the worldly desires he carries, he cannot be undisturbed and at peace with himself.'

THE human Guru whispers the sacred formula into the ear; the Divine Guru breathes the spirit into the soul.

EPISTLES OF SWAMI VIVEKANANDA

XIII

Extracts
(Translated from Sanskrit)

ALMORA
July 3, 1897

Dear—

Those writers of *Shastra* who do not tend towards work say that all-powerful destiny prevails; but others who are workers consider the will of man as superior. Know that the quarrel between those who believe in the human will as the remover of misery and others who rely on destiny is due to indiscrimination; and try to ascend the highest peak of knowledge.

Although it has been said that adversity is the touch-stone of true knowledge yet in every treatise on truth the reiteration of "Thou art That" is manifold. This truly diagnoses the Vairagya (dispassion) disease. Blessed is he who has this symptom. In spite of your dislike I repeat the old saying, "Wait for a short time." You are tired with rowing; rest on your oars. The momentum will take the boat to the other side. This has been said in the Gita passage (IV. 38) "Having reached perfection in Yoga one realises that oneself in one's own heart"; and in the Upanishad, "Immortality can be attained neither by riches nor progeny, but by renunciation alone." (Kaivalya 2). By the word renunciation Vairagya is referred to. It may be of two kinds, with or without purpose. If the latter, then none but worm-eaten brains will try for it. But if the other is referred to, then renunciation would mean the withdrawal of the mind from other things and concentrating it on God or Atman. The Lord of all cannot be any particular individual. He must be the sum total. One possessing Vairagya does not under-

stand by Atman the individual ego, but the all-pervading Lord, residing as the Self and internal Ruler in all. He is perceivable by all as the sum total. This being so, as Jiva and Iswara are in essence the same, serving the Jivas and loving God must mean one and the same thing. Here is a peculiarity: when you serve a Jiva with the idea that he is a Jiva, it is compassion and not love; but when you serve him with the idea that he is the Self, that is love. That the Atman is the one objective of love is known from Sruti, Smriti and direct perception. Bhagavan Chaitanya was right, therefore, when he said: "Love to God and compassion for the Jivas." His conclusion, intimating differentiation between Jiva and Iswara was right as he was a dualist. But for us, Advaitists, this notion of Jiva as distinct from God is the cause of bondage. Our principle should be, therefore, love and not compassion. The application of the word compassion even to Jiva seems to me to be rash and vain. For us it is not to pity but to serve. Ours is not the feeling of compassion, but of love, and the feeling of Self in all.

O Sharman, may that Vairagya be yours the feel of which is love, which unifies all inequalities, cures the disease of Samsara, removes the three-fold misery inherent in this phenomenal world, reveals the true nature of all things, destroys the darkness of Maya and shows the Self-hood of everything from Brahma to the blade of grass.

This is the constant prayer of
VIVEKANANDA.

OCCASIONAL NOTES

WE gather from the *Dacca Gazette* that some of the young men, who are being sent for education to foreign countries, by the Association for the Improvement of Scientific and Industrial Education of Calcutta, visited the Kali temple at Kalighat, Calcutta, on the 16th February last and were met there by an assemblage of learned Pandits and other orthodox people of the old school. Many at the assembly are said to have remarked that if the young men on returning home do not imitate foreign ways of life but live like Hindus there should be no difficulty in taking them back to society.

We earnestly hope our contemporary's information is correct. If it is, a happy step in our social advance has been taken. We like the meeting half-way. It is a distinct improvement on the spirit of mutual defiance which is usually displayed on such occasions by would-be-westernised youths and fossils of don't-touchist Pandits. Instead of that mischievous feeling, this expression of reverence on the part of the young men and of the responsive good will of the elders is highly gratifying to us, and we believe, is prophetic of the no distant day when the whole of Hindu society with its conservative and liberal sections, will move harmoniously together on the path of progress. Such indications of health in our society are exceedingly welcome.

"Violent and open-faced disregard and revolt may be good for individuals, but these have little or no influence on the bulk of the caste men. To me, personally, the method of outward conformity appeals most. The Neo-Hinduism of Kumarilla and Shankara overcame Buddhism by this very method. While keeping up all the outward forms of

Buddhism—in its tenderness for life, the worship of relics or idols, etc.—the reformers changed the entire spirit of the religion by secret and silent manipulation of the sacred formulas and texts. This method had certainly not the advantage of bumptious and noisy attitudes and postures so dear to the modern social reformers—but it possessed the very great advantage, often lost sight of—of having completed a thorough and complete revolution without giving rise to a counter and reverse movement."

The foregoing passage is taken from "Notes from London" by Mr. Parmeshwar Lal M. A., in the *Indian People*. If by "secret and silent manipulation of the sacred formulas and texts" the writer means a process of reading new ideas into the *Shastras*, we entirely disagree with him, but if he means thereby the act of bringing into prominence different sets of teachings of the *Shastras* needful at different times and interpreting cognate passages accordingly, we recognise the deep truth of his statement and agree in his view. For instance, we believe, Buddha introduced no fundamental element of thought unknown to the *Shastras*, but only laid stress on one set of their teachings which was most necessary to practise during his time. In the same way, Shankara, according to the need of his age, brought a different set into prominence, Chaitanya another, and so on; while we would obtain instances of the other method if we were to suppose cases of Hindu reformers attempting to read the Christian theory of the resurrection of the dead in the Hindu idea of reincarnation or that of the vicarious atonement by the death of Christ on the cross in the Hindu conception of salvation by God's grace through love and devotion to Him.

Given the basic *Shastric* conception, there is no doubt much room for legitimate interpretation. The conception of *Aswamedha* in the light of the fundamental principle of Vedanta in the opening *Mantras* of the Brihadaranyaka Upanishad is a striking instance of the power of such interpretation. But there is also the proverbial "other side," namely, cases of illegitimate interpretation.

Most of our readers are familiar with the expression अरुन्धती दर्शन न्यायः: *Arundhati-darshana-nyaya* or "The Method of Seeing Arundhati." It is a method of interpretation which does not state the truth, the whole truth, and nothing but the truth at once, but leads to it by easy steps. Arundhati is one of the stars of the group known as the Pleiades. Mythology has it that she was the wife of Vasistha and became a star for her exemplary life as a woman and a wife. She is invoked at nuptial ceremonies and in parts of India the custom still survives of showing Arundhati by the bridegroom to his bride, whence the expression, "the method of seeing Arundhati." Since Arundhati is a very fine star, it is difficult to show it at once to the bride, hence the bridegroom asks her to turn her gaze first, say to a branch of a tree in the right direction, next to a big, bright star in the region of the Pleiades, then to one nearer, and so on till she is led up to the real one.

In the application of that method to the interpretation of truth there is not a little risk. The person for whose benefit the steps are manufactured is apt to take one of them as the goal itself and thus defeat the object of the teacher. An instance of this is furnished in the Chhandogya Upanishad, Ch. VIII § 7, when Virochana takes the shadow in the eye as the Self and remains satisfied with the idea. This is bad enough, but when the teacher himself has not the adequate conception of truth and applies this method of interpretation 'to grind his own axe', the result is sad.

We shall try to illustrate. We all know how a state of torpor and inefficiency has come over almost all of us Indians, how we are lazy, listless and often heartless. There is also no doubt that a perverted understanding of some of our religious doctrines aids and abets us in keeping and cultivating the above weakness. Now it is a common practice of our friends,—whose intentions are beyond question, but whose capacities for grasping a complex subject like Hinduism are not always as good,—to attribute the cause of this unhappy state of things to our religion, and chiefly to the ideals of Renunciation and Freedom. Nay, some of them go further and by offering new interpretations of these ideals, which are often self-contradictory and travesties at their best, try to obtain sanction from them for a different code of conduct which they think would do away with the existing state of things and change us for the better with magical rapidity.

We fully realise the excellent motives which prompt these attempts. But the end never justifies the means. The end is evidently to rouse us from our lethargy and help us shake off our unmanliness. We beg to assure our friends there are other and better means of doing it. One need not belittle *Moksha* to praise *Dharma* and *vice versa*. If we needs must deal with these intricate questions we had better sit at the feet of masters who had large enough minds to grasp the subject in all its bearings. Let us see how Swami Vivekananda did it. He wrote:

"Do you not see that under the pretext of practising Satva-guna the whole country is sinking in the ocean of Tamo-guna? Where the great blockhead hides his ignorance under cover of devotion to supreme wisdom, where the inherently lazy veils his idleness by the garb of renunciation, where the inhuman wretch by mock asceticism succeeds in making cruelty pass for piety, where no one is

alive to one's own incapacity and all evils are attributed to others, where education consists in memorising a few books, genius in doing out ill-digested second-hand information and highest glory in singing the praise of ancestors ---does it require any further proof to show that that country is daily sinking more and more into Tamo-guna?"

But he never belittled *Vairagya* and *Mukti* or made travesties of them to rouse the lazy

into action. The words he addressed to them were :

"You cannot jump a cubit, how can you leap over to Lanka? Is that possible? You cannot appease the hunger of a handful of men, a handful of you cannot combine and achieve any work of public good, you are running to secure Moksha!! The Hindu's scriptures say, 'surely Moksha is higher than Dharma, but Dharma should be performed first.'"

SOUL AND GOD

THERE are two worlds, the external and the internal. The external is perceived through the senses, the internal through the mind. The grandeur and the sublimity of the external world—the infinite expanse of the heavens with myriads of stars, the glorious sun, the beautiful moon, nature with her variegated colours, the snow-capped mountain-peaks charmed no doubt the sages of yore, but could not stop their march into the internal. They dived deep beneath the surface, penetrated the outer crust of the physical which is fleeting and ephemeral and found out that they were not 'the fortuitous concourse of lifeless atoms' but they were souls immortal and their true nature was Sat-Chit-Ananda, existence, knowledge and bliss, knowing which they rose above all bondage of birth and death.

They observed and analyzed the facts, discovered the common link in them, in a word made a science of soul. They never asked anybody to take it for granted; they formulated the process by going through which each one could test for oneself each step of it as well as see for oneself where it led to. They believed in realization of the truth first-hand.

First, we have this gross body, behind it is the *antahkarana*, composed of the fine and the causal bodies. Behind these bodies which

are non-intelligent there is the intelligent soul. The body and the mind are the instruments with which the soul does everything. Without the soul no perception is possible ; it, the king on the throne, as it were, sends its orders in different directions. As with the heat of fire the cold iron acts like fire, so the dull body and mind act intelligently with the intelligence of the soul. The question has been asked in Kenopanishad केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः। केनेषितां वाचमिथां वदन्ति चश्चुः श्रोत्रं क उ देवो युनक्ति। "By whom willed and directed does mind go (towards the objects)? By whom commanded does Prana the first move? By whose will do men speak this speech? What intelligence directs the eye and the ear?" And we find the answer श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचऽपि स उ प्राणस्य प्राणश्चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादभृता भवन्ति। "It is the ear of the ear, mind of the mind, tongue of the tongue, and also life of the life and eye of the eye. Being disabused of the false notion, the wise having left this body become immortal."

It is well-known how perception takes place. Vibrations of external objects affect the external instruments. They are then carried to the internal organs, the brain-centres of the

physiologists. The discovery of modern physiology that the external senses are not the real organs but mere receivers, was known to Kapila, the founder of Sankhya Philosophy as evidenced by his Sutra अतिन्द्रियमिन्द्रियं आन्तानामधिष्ठाने (Sankhya Pravachana Sutra, Chap. II, 23). "The real sense-organs are not the external senses; the ignorant take them to be in the body." Vibrations might be carried to the centres, still there would be no perception. It is necessary that the *antahkaranam* (internal organ, which is composed of the ego, the mind, and the intellect) must be joined to the centres. When one is deeply absorbed in reading, one does not hear the striking of the clock, even though sound vibrations are carried to the centre of hearing. As soon, however, as the nerve affection comes in contact with the *antahkaranam*, the light of consciousness shines on it, neurosis is raised to psychosis, there is a simple colourless perception. Then the mind takes up the perception and revolves it on the wheel of dubiousness, this or that, finally passing it on to Buddhi which classifies and determines it—Egoism or the light of consciousness in the *antahkaranam* making the whole process possible. Mind and body change, but the light of consciousness does not. As in the case of photography the sun's rays require focussing on a fixed surface, so there must be something unchangeable in the *antahkaranam* for a mental image to be produced. No photograph is possible, if the rays are thrown on a moving surface. So to have a complete perception all nerve movements should be grouped before something which does not change. Some sections of the Buddhists, on the other hand, hold that there is no necessity of admitting something unchangeable as the soul. Groups of perceptions can explain the whole phenomenon. Groups of perceptions are giving rise to the delusion of a permanent ego. As a torch of light, whirled with a great force, looks like a circle of fire and brings the

delusion of a circle of fire, so arises this delusion of a permanent soul. Groups of perception are producing the delusion of ego and ego changes with the changes of the groups of impressions. There is a river flowing continuously, the mass of water before me flows on, another mass of water takes its place. The river is in a state of constant flux, still it is called the same river. The matter in our body is constantly changing. Some portion of matter which was in the sun and in other things of the universe has been assimilated by our bodies and some portion of our bodies has gone to make up the bodies of others. So with our mind. Body and mind are in a state of incessant whirl. Still they appear to be the same. That there is something unchangeable in us is a delusion according to these Buddhists. Vedantists on the other hand urge that if there be nothing permanent as the soul in us, your theory of Karma, facts as memory and similar perceptions fall to the ground. The question arises who enjoys the fruits of action? If the ego constantly changes, the ego which comes after cannot have any idea of the Karma done by the former ego. One ego cannot identify itself with the works of other egos. Impressions of the works done by the former cannot be called back by the ego which comes after. Again the consciousness that I am always the same I, I who was the child, am the same when young and old cannot be ignored. The consciousness of "I" is the same in waking and dreaming state. Even to think of my own destruction I have to stand by and do it. I, the witness, am in every state, the thread which connects all variety, gives unity and life as it were to variegated objects. Again the admission of the fact that there is change involves the admission that there is something unchangeable. We can have no idea of change without the idea of non-change. And, above all, the Vedantists hold that by going beyond body

and mind in Yoga one can realize for oneself that there is a soul apart from the body and the mind.

As there is the individual soul behind this individual body, so there is the universal Soul—God behind the universal body. Religion begins with the aspiration of the individual soul after the universal Soul. Through different conceptions of soul and God, through different sects and schools, through diversified natures of men, runs the unity—the march of soul towards God.

Owing to different conceptions of soul and God various sects and schools arose in India. They might be classified in three groups—dualists, qualified non-dualists and monists.

The majority of men find it hard to grasp the abstract. They prefer the concrete. So they bring the abstract truths down to their own level of understanding by giving them concrete shapes. Consider the anthropomorphic conception of God. According to the dualists the soul is an infinitesimal particle of nature containing the divine light of intelligence and divine power in an infinitely small degree and God is an extra-cosmic personal being who is the repository of all blessed qualities; He is omnipotent, omniscient, all-loving. He creates the universe out of Nature, the material. Nature and souls are eternal as God, but they are dependent on God who only is independent. He is like a mighty monarch residing in some place outside the universe. He can be loved and approached. He can be seen. Through His infinite mercy He manifests Himself to His devotees. They like to pour their whole soul at the feet of such a personal God. They approach Him through various relations. Some like to think themselves as the servants of God, others as friends or brothers, or sons and fathers etc. As one man can be master, friend, brother, father, or husband in relation to different persons, so the same Lord can appear in

various relations to different souls. By constant worship, ceaseless prayer, good deeds and thoughts, unflinching faith and devotion and extreme unselfishness souls attain freedom—freedom from this universe. They believe in four kinds of *mukti* (freedom). Some want to reside with God in the same sphere, which is outside the universe and which is as eternal as God; this is called in Sanskrit *Salokya mukti*; some aspire to have the same form as God, which is called *Sarupya mukti*; some desire to form part of God's body which is called *Sayujya mukti*; some again cherish the ambition to possess the same glory and power as God which is called *Sarshti mukti*. In each case they want to keep their own individuality and remain eternally separate from God.

Some argue that the God of Patanjali क्लेशकर्मविपाकारायैरपरामृष्टपुरुषविरोष ईश्वरः (Yoga-Sutra, Samadhi Pada, 34) "God is a special being who is untouched by pain, Karma, distress and desires" cannot be prayed to, because it is useless to pray to Him who is beyond all affection. Prayers cannot reach Him. If ever they reach, they cannot create any disturbance in Him. He might be a great ideal meditating on which we may raise ourselves to His level. But the dualists say He is omnipotent, He is free, He is not bound by any rules. He can do everything. It is idle to judge Him by our standard. Inscrutable are His ways. Our power is limited. What is impossible in our conception might be nothing in His case who is unlimited. By His infinite power He can help his devotees, fulfil their prayers and at the same time remain in His own nature.

According to the Sankhya school, souls by nature are perfect, but through अविवेक (indiscrimination) identify themselves with the works of Nature and consider themselves as imperfect. As soon, however, as they give up the identification they attain their own perfect state.

Kapila says Nature creates the universe for the enjoyment and freedom of the souls. There cannot be any creating God. If God be perfect, He cannot have any motive for creation. If He be imperfect, He is powerless to create. There are कर्त्येश्वराः Lordsofcycles. A perfected soul merged in Nature at the time of dissolution comes out at the beginning of the next creation as the master of the cycle.

According to the qualified non-dualists God is not extra-cosmic, but intra-cosmic, immanent in Nature. God is the Soul of the universe which is composed of Nature and souls. Nature and souls are the body of God who interpenetrates everything. God is not only the efficient cause but the material cause too. Out of Nature He creates the universe. The soul is a spark of the great divine fire. यथा सुदीप्तात् पावकादिस्फुलिङ्गाः सहस्राः प्रभवन्ते सरूपाः । तथाद्वराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति । (Mundakopanishad, Chap. II § I, 1) "As from the flaming fire issue forth, by thousands, sparks of the same form, so from the immortal proceed diverse Jivas and they find their way back into it." We have some beautiful passages describing the God of the qualified non-dualists in various Upanishads. Our body is a part of God's body, our mind a part of God's mind. God pervades yet transcends the universe. He is infinite yet personal. God is one, the souls and the universe are one in God, yet each soul retains its own separate individuality. The soul is contracted, as it were, by evil Karma and expands by good Karma. By intense faith, devotion etc., the soul attains its intrinsic purity and freedom.

Next come the Advaitists in whom has been reached the highest conception of soul and God. They are bold and uncompromising. They are not to be daunted and stopped by anything. Analyzing deeply they found that the individual soul is nothing but the reflection of the universal Soul. They say there cannot be many infinities. Infinite must be one, so

really there is one Soul. The Soul is the only reality behind all appearances; souls are like the waves in the ocean of the real Soul. Name and form make the difference. Waves are water and nothing but water. Only name and form make them seem different. Souls must reach their original source. No idea of distinction, of separation and of differentiation is tolerated by the Advaitists. The relation of a creator to the created or that of a son to his father or that of a part to the whole cannot satisfy them. They want to merge their individuality in the universal. Nothing short of an absolute oneness can satisfy them, and the Advaitists reach their goal of oneness, to a state which words fail to describe यतो वाचो निवर्त्तन्ते whence words shrink back. Now the soul after a long sojourn in various stages has reached its home and attained its own nature Sat-chit-ananda.

All these conceptions of soul and God of the different schools are true. They are merely representations of the same thing from different points of view. Man in his march towards God marches from a lower truth to a higher truth and not from error to truth. If a man on his travel towards a tree in a large field takes its photographs from different positions, they would all appear different, but they are the photos of the same tree. So a soul on its march towards God gets different conceptions of God and God alone. Dualists and qualified non-dualists need not quarrel with each other nor torture the Advaitistic texts. Advaitists on the other hand should not scorn the other schools. As in order to reach the roof we have to climb all the stairs and cannot call any of them unnecessary, so to reach the absolute unity we must pass through the intermediate stages. One stage leads and develops into the other and so is not wrong and unnecessary. Thus by recognizing the truth and importance of each stage it behoves us to bid adieu to all sectarian fight and religious quarrel.

HARD WORK AND TRUE PLAY

HOW often the most stupendous work of Dame Nature seems as if it were almost done in the spirit of play; so easily, so without friction do her mighty laws work!

The saying that "Nature is never at rest, yet always is in repose," strikes many a thoughtful mind. She may be filled with actions, but always calmly and surely she acts. In her most seemingly angry and terrible moments, one is conscious of the ever silent march of her doing. No one can thwart, she silently works, yet even then it seems to be but play.

We never feel the frictions of fear in her not being able to accomplish, or the extra expenditure of unneeded force. This very ease and positive way of attaining all her marvellous developments makes us feel it but a smooth effect from a natural cause and like a big play after all.

What a great lesson to each of us if we but translate this thought to our own environments and lives. No matter what the work, no matter how distasteful or difficult, if a man or woman only go about it with the spirit of freedom and power, of alertness and ease, he will find success where he expected defeat. The quality of work lies in the man, not in the kind of work he performs.

Indifference is death. The outer action always bespeaks the inner thoughts, and if one finds slovenly, or halting or a non-desire to do the deed to be done, alas, for that soul! It is the Heart that keeps us young in spirit. We must love our work, not the work itself but the very doing, the accomplishing of an act well. This when truly learned is a great

step toward understanding the *real* play of Life.

The man or woman who naturally longs to express him or herself through art, music or painting and finds some strong event causing them to turn every current of their interests and enthusiasms to another direction, may either make or break their future Karma by the *hard work* or *true play* they make of it.

A soul who realizes that it is the creation of character which each of us is struggling to gain, and a line of necessary duty or imposed work of *any* description may be turned into a cheerful play, has already climbed a step on the ladder of life's evolution which he will never regret.

We are happy, content, cheery when we play, so if we learn to cause our minds to go quietly, but with vitality and energy, and a true inward desire to calmly succeed, we will soon be laughing to ourselves to feel the intense joy and gladness we have attained, even while working at tasks which otherwise would be irksome and wearing.

Every breath we breathe has a spiritual significance. Every time you lift your hands to work, or your voice to command, be conscious that it is not you, but *You*, who is to make accounts. The Law is *spiritual development*, and the earlier we each learn to feel within the sanctuary of our hearts that all action is but as a spiritual chemist, turning the doing, either into hard work or true play, we will learn to comprehend more and more *our* hard work, and turn it into—*God's Play*.

OUR SYMBOL

II

[Referring to the explanation of our Symbol which appeared in our January number a correspondent, "while admitting the truth and beauty" of the same, sends us the following to "expand the idea and give a fuller explanation."—Ed.]

HE central figure here is the Hamsa. This we know is the fabled bird which is supposed to have the marvellous characteristic of separating milk from water. Now in the world good and evil are mixed together as milk and water. It is the wise man alone who can choose the good and reject the evil. He is, in fact, called in his highest state of wisdom the Paramahamsa—the Supreme Hamsa. The end and aim of all religion and life is to reach to that state of perfection wherein we become the Supreme Hamsas of nature, and it is to typify this aspect of the question of our life and conduct that the Hamsa figures in the centre of the Symbol. It is also interesting to note that the Hamsa in Sanskrit is the inversion of Soham. We know what Soham means, "*He is I*". This knowledge of our being one with God we reach only after all the struggles of life are ended and when we attain *moksha* or supreme salvation. But salvation is the exact antipodes of ignorance. We may say symbolically that if Soham is the acme of the Paramahamsa's realization, the exact contrary (i. e.) Hamsa is the ordinary experience of the unenlightened soul. The whole range of creation from the amoeba to the god-man is from *Hamsa* to *Soham*.

This Hamsa, we see, swims along in the ocean of Samsara. The lake may as well typify here the environment of the Jiva—its existence in time, space and causation. The

true Hamsa has to swim along this ocean of life buffeting against the numerous waves of *desire* that toss it up and down and this it does with the help of light and love. We have therefore just above its head the rising sun scattering rays of knowledge, and as its support the lotus of love emitting the fragrance of sweetness all round. Truly the sun must always represent *Knowledge* and the lotus the sweetness of Divine Communion. The Bhakta is often represented as a bee sucking honey at the lotus feet of the Lord.

The Serpent no doubt stands for the Kundalini in the vertebral column. It is the storehouse of all mental and spiritual energy and as every Yogi knows it is the waking up of the Kundalini somehow or other that all humanity strives for, either consciously or unconsciously. The serpent circling round the lake here may as well be the Ananta. We know Vishnu is often represented as Shesha-Shayee; sleeping on the serpent Ananta (never-ending) which symbolizes infinite time. This infinite always requires to be represented by a circle for it is a mathematical axiom that a straight line if produced both ways must meet at infinity. We have also the familiar conception of +infinity and -infinity meeting together at infinity.

Lastly we come to the Mantra, the constant repetition of which, of course, along with its meaning will transform the unenlightened soul to the perfect Mukta. It shows that our highest prayer must be for enlightenment. We should constantly keep asking for knowledge and we should hunger and thirst for it and surely we shall be filled.

SELECTION FROM SANSKRIT

BUDDHA'S DEFINITION OF A BRAHMANA

[This month we select from the Dhammapada, (Brahmanabīrggo section) a few verses containing Buddha's characterisation of a Brahmana. The Sanskrit text is from Babu C. C. Bose's Bengali edition of the Dhammapada. The reader will note the great similarity of the teachings with those of Hindu Scriptures on the same subject. A comparison with Vajrasoochikopanishad published in our last October number will be found interesting.—Ed.]

यस्य कायेन वाचा मनसा नास्ति दुष्कृतं ।
संवृतं त्रिभिः स्थानैः तमहं ब्रवीमि ब्राह्मणं ॥

न जटाभिर्गोचैर्न जात्या भवति ब्राह्मणः ।
यस्मिन् सत्यश्च धर्मश्च स शुचिः स च ब्राह्मणः ॥

न चाहं ब्राह्मणं ब्रवीमि योनिजं मातृसम्भवं ।
भोवादि नाम स भवति स चेत् भवति स किञ्चन ।
अकिञ्चनं अनादानं तमहं ब्रवीमि ब्राह्मणं ॥

बाहि पुष्करपत्रेव आरग्ये इव सर्षपः ।
यो न लिप्यति कामेषु तमहं ब्रवीमि ब्राह्मणं ॥

यो दुःखस्य प्रजानाति इहैव क्षयमात्मनः ।
प्रान्यभारं विसंयुक्तं तमहं ब्रवीमि ब्राह्मणं ॥

गम्भीरप्रशं भेदाविनं मार्गामार्गस्य कोविदं ।
उत्तमार्थमनुप्राप्तं तमहं ब्रवीमि ब्राह्मणं ॥

अविरुद्धं विरुद्धेषु आत्तदरडेषु निर्वृतं ।
सादानेषु अनादानं तमहं ब्रवीमि ब्राह्मणं ॥

यस्य रागश्च द्वेषश्च मानो ग्रन्थश्च पातितः ।
सर्षप इव आरग्यात् तमहं ब्रवीमि ब्राह्मणं ॥

अकर्कशं विज्ञापनीं गिरं सत्यामुदीरयेत् ।
यथा नाभिषजेत् किञ्चित् तमहं ब्रवीमि ब्राह्मणं ॥

TRANSLATION

Him do I call a Brahmana, whose body, speech and mind do no evil and who is (thus) protected by these three.

None becomes a Brahmana by matted hair, caste, or birth, but he alone is pure and a Brahmana, in whom truth and virtue reside.

Him do I not call a Brahmana who is born of a Brahmana mother, for if he is full of desires, he is a Brahmana only in name ; but him I call a Brahmana who is free from desires and attachment.

Him do I call a Brahmana who is unattached to desires like unto a drop of water on a lotus-leaf or a grain of mustard on the point of a needle.

Him do I call a Brahmana who has seen the end of his misery in this life and has become disburdened and disentangled.

Him do I call a Brahmana who is of deep wisdom, talented, cognisant of the right and wrong ways, and has attained the highest goal.

Him do I call a Brahmana who is friendly to his enemies, unresenting towards aggressors and lives unattached among those who are attached to things.

Him do I call a Brahmana whose attachment, aversion, pride and craftiness have fallen down like unto a grain of mustard from the point of a needle.

Him do I call a Brahmana who speaks words that are sweet, informing and true and by which no attachment is produced for him.

आरा यस्य न विद्यन्ते अस्मिन् लोके परस्मश्च ।
निराशयं विसंयुक्तं तमहं ब्रवीमि ब्राह्मणं ॥

यस्यालया नविद्यन्ते आज्ञाय अकथंकथी ।
असृतावगाधमनुप्राप्तं तमहं ब्रवीमि ब्राह्मणं ॥

य इह पुण्यश्च पापश्च उभौ सङ्गं उपत्यगात् ।
अरोकं विरजं शुद्धं तमहं ब्रवीमि ब्राह्मणं ॥

Him do I call a Brahmana who hopes to gain nothing in this world or the next, and is free from desires and ties.

Him do I call a Brahmana who has no hankering, and by removing all doubts by true knowledge has attained the depths of immortality.

Him do I call a Brahmana who giving up merit and demerit and attachment is griefless, passionless and pure.

DOES LIFE CONTINUE AFTER DEATH?

A strange sight was lately witnessed and testified to by the experimenters in the laboratory of psychology near Chevy Chasse, Mass. We may term this sight a mere illusion, hallucination, phantom, or what you will ; yet the fact remains that we have the testimony of most reliable and common-sense observers that something was seen—something not called up by wildest imagination, but evinced through the agency of hard, mathematically-exact science, which never lies.

Professor Elmer Gates, director in chief at the laboratory, has been experimenting with some light rays about five octaves above the violet, a form of "wave" energy similar to the well-known X-rays, but as different from them as they are from sound. This new radiant force is invisible when produced in an ordinary room. What Professor Elmer Gates did was to make it visible by throwing it upon a wall coated with a substance, the colour of which is changed by the action of the new rays in question. This substance is rhodopsin, which is the visual essence of the eye and sensitive to light, of course. The Professor extracts his supply from the eyes of newly killed animals. All known inorganic and inanimate substances, when under the illumination of Gates' new "light"-rays, become transparent. Unlike the X-rays, these new rays shine through metals, bones, and similar

substances, which are placed between the tube emitting them and the wall sensitised with rhodopsin, and this without throwing any shadow or making the colour of the wall to change. Life, however, is opaque under these rays ; living objects throw a shadow which exists as long as life animates the object under examination.

A live rat is placed in a hermetically sealed glass tube, which is held in the path of the rays and in front of the wall sensitised with rhodopsin. As long as the rat is alive, then, it throws a shadow. On killing it it is found to become suddenly transparent after a certain lapse of time. And now comes the strange phenomenon observed by the Professor and his assistants. At the very instant the rat becomes transparent a shadow of exactly the same shape is marked to pass as it were out and beyond the glass tube, and vanish as it passes upward on the rhodopsined wall. Two of Professor Gates' assistants aver they have marked this strange shadow in the full course of its ascension up the sensitive surface revealing it. The startling aspect of this phenomenon is that if this escaping shadow—let us term it an organism—could be so treated as to let us know if it possesses life, then we would, for the first time since Creation, have proof, however inductive, of the continuity of life after that which we call death has taken place.

And this inductive proof is obtained through the agency of science, which inevitably must tell the truth. If you are now to see distinctly a certain shadow cast by a something emanating from the body of a rat, a horse, aye, a man or woman, at the moment of cessation of what to us is existence—something passing through all barriers made by man, and passing upwards into space—what shall you say this something is?

The troubled sceptic of Ecclesiastes says, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" But the twentieth century may see further than any of the prophetic seers of the Old Testament, and this through science, that imaginative projection of certainties into the unknown. Professor Gates hopes to diagnose that organism, so we term it at present, which leaves the dying rat, and throws its shadow on the rhodopsined wall. Then biology and psychology will have projected across that awful chasm separating life from death, and the continuity of personality and identity after death may become scientifically demonstrated. Yet even the attainment of this may not necessarily demonstrate the immortality of man either as theologians instruct us or merely in an endless void; it may only prove that this life

of ours continues somewhere and somehow beyond the control of this inherent factor of our present existence—death. Many of our scientifically inclined readers may ask, Why is the rat opaque when still alive in the glass tube? The best and easiest answer to this question is given by relating another experiment of Professor Gates.

He had a room lined entirely with sheet-lead. The lead was connected with the earth by means of conductors passing through a galvanometer sufficiently sensitive to measure the amount of electricity emitting from a person in the room. By means of this apparatus he has shown that the body has its every muscle and nerve electrically excited whenever exercised. If you lift up your arm, and keep the muscles of it taut and tense, they give off more electricity than when at rest. During the exercise of the mind, too, there are electric discharges into the surrounding atmosphere; hypnotism obtains through them. In every living thing there are electrical waves hurrying in all directions through muscle and nerve. But light waves, which also are electrical, cannot penetrate electrical impulses such as even a live rat throws off, but are baffled, turned aside. Hence it is the animal, while alive in the tube, remains opaque.—*T. P.'s Weekly.*

VEDANTA WORK IN SOUTH INDIA

ON the occasion of the third anniversary of the "Brahmanistha Matham," Narasimha-nellur, near Tinnevelly, the head of the Math, Swami Karunananda invited the Swami Ramakrishnananda, the head of our Monastery in Madras and many other Sannyasins of South India. The Swamiji left Madras on the 24th December last and reached Tinnevelly the next morning. A grand reception was given him at the railway station and he was taken to the Math in great pomp. On reaching

the Math he delivered his opening address. He stayed at the Math till the 28th and delivered three lectures on (1) What is Hinduism? (2) The Nature of the Soul (3) Bhakti. At the earnest request of the citizens the Swami came to the city on the 29th and delivered a lecture on "Image Worship" in the Basanta Mandapam attached to the biggest Shiva temple at Tinnevelly. The lecture was attended by about three thousand people who displayed great interest in the

Swami. After the lecture was over the Swami entered the temple followed by crowds shouting "Namo Parvatipataye, Hara Hara Mahadeva." It had been arranged that the Swami would leave for Madras the following day but the enthusiasm of the people compelled him to put off his departure till the day after, delivering one more lecture on "Para Bhakti" (30th Decr.). The gathering was so large that police arrangements had to be made to keep order. As all the lectures were attended by many who did not know English, a Malabari Sannyasin, Swami Sadananda by name, an able Vedantic scholar interpreted each one of them in Tamil. So profound was the impression made upon the people by the Swami that many shed tears when he left the place. The parting ceremonies were marked as much by poignancy as by pathos. The Swami left Tirunelvelly on 31st January and reached Madras the following morning.

The Swamiji had to leave the Math again on the 15th January last in response to an invitation from the President, Sanatan Dharma Vidyashala, Alleppey, Travancore, to open the Institution, which he did on the 18th, morning. The same evening he delivered a lecture at the Institution premises on "Sanatan Dharma" and another the following day on "The Gita." On his way back to Madras he was presented on the 20th January with an address by the members of the Cochin Theosophical Society at the society premises where he delivered a lecture on "The Four-fold Aim of Man." At Ernakulam he spoke on "Death and After" and "Bhakti" at the College premises on the 21st. He came back to Madras on the 23rd.

Swami Atmananda having gone back to Madras, Swami Vimalananda has been placed in charge of the Bangalore centre. He holds at present three classes, teaching Upanishads on Thursdays at Vedanta Society, Cantonment, explaining Karma Yoga by Swami Vivekananda specially to students on Saturdays and Panchadashi to all on Sundays at Fort, Bangalore City.

THY WILL BE DONE

My God and Father, while I stray
Far from my home, on life's rough way,
Oh, teach me from my heart to say
Thy will be done!

Though dark my path and sad my lot,
Let me be still and murmur not,
Or breathe the prayer divinely taught,
Thy will be done!

What though in lonely grief I sigh
For friends beloved, no longer nigh?
Submissive still would I reply,
Thy will be done!

Though Thou hast called me to resign
What most I prized, it ne'er was mine—
I have but yielded what was Thine;
Thy will be done!

Should grief or sickness waste away
My life in premature decay,
My Father, still I'll strive to say
Thy will be done!

Let but my fainting heart be blest
With Thy sweet Spirit for its guest,
My God, to Thee I leave the rest;
Thy will be done!

Renew my will from day to day;
Blend it with Thine, and take away
All that now makes it hard to say
Thy will be done!

Then when on earth I breathe no more,
The prayer, oft mixed with tears before,
I'll sing upon a happier shore,
Thy will be done!

CHARLOTTE ELLIOT

REVIEWS

THE PROMISE OF PHILOSOPHY. By A. S. Mudaliar, Madras, 1904, $7 \times 4\frac{1}{4}$, Pp. 95.*

This is a brochure embodying the author's thoughts on moral and philosophical questions. He teaches that this universe is law-governed and the noblest use of life is to suppress all petty ideas of egoism and devote ourselves to the service of humanity; that all Nature is tending towards a glorious consummation which is happiness and all the evil which we see around us is but the result of our ignorance of these natural laws. Further, it is impossible to have a peep beyond Nature, but this we know that what Nature does is for our best, and it is by passive resignation to the great Law that we can hope to enjoy peace and best fulfill our mission in this life. An absolute denial of the self and an overflowing love for all creatures—this is the whole teaching of the book in a nutshell. "Without love, the Intellect is but a savage, society a Bastile, Man a convict and Life a Waste."

With the ethical teaching of the book we are in entire agreement, but we do not see our way to believe that it is impossible to know what is beyond Nature. Indeed, Nature is a scene of eternal conflict, and not till we realise the Unity that is beyond, can we hope to reconcile the conflicting elements and find for self-denial and love a *raison d'être*.

THE BRAHMANS. By Mr. Shital Prasad Upadhyaya, Kalakankar, 1904, $8 \times 4\frac{1}{4}$, Pp. 32.

The aim of this pamphlet is to refute the charge sometimes brought against the Brahmans of having caused the present degradation of India. Speculations about the past, however, are more or less useless. The best

* To be had of the author, Gautama Ville, Royapettah, Madras. Price Re. 1.

way for the Brahmans to prove their blamelessness would be to wake up to a consciousness of their present duties, and by raising the depressed classes, sap the foundation of the charge made against them.

HOW WE TEACH THE PARIAHS. By Mrs. N. A. Courtright, Madras, 1904, $7\frac{1}{4} \times 4\frac{1}{4}$, Pp. 20.

This is an account of the method of instruction followed in the Olcott Panchama Free Schools in Madras. Very little attention has hitherto been bestowed on these poor, down-trodden classes, and it is, therefore, with great pleasure that we note this attempt made by the Theosophical Society to improve their condition. Any effort in this direction cannot be too highly praised.

ACKNOWLEDGMENTS

From G. A. Natesan & Co., Esplanade, Madras : Notable Utterances at the National Gatherings of December, 1904. Price As. 8.

Abkari Adminstration. Paper read before the Temperance Congress held in Madras on the 24th Feb., 1905, with H. K. Beauchamp Esq., C. I. E. in the chair. (Revised and enlarged).

Problems of the Hour, Part I. By T. Sriramulu, B. A., Rajahmundry. To be had of the author. Price. As. 5.

ज्ञातकपारिज्ञातः (Chaps. 11-15), Part IV, with an English Translation. By V. Subrahmanyam Shastri, B. A. To be had of the translator, 135-36, 4th line, Chamarajendrapete, Bangalore City. Price Rs. 2.

The Third Annual Report of the Ramakrishna Home of Service, Benares.

The Third and the Fourth Annual Report of the Saraswati Institute, Calcutta.

The Vedic Cosmogony. By Lala Gowardhan Das, Lahore. Price As. 4.

The Scientific Basis of Religion. By Swami Abhedananda. Published by The Bagbazar Vivekananda Society, Calcutta. Price One Anna.

SRI RAMAKRISHNA'S BIRTHDAY

THE BELUR MATH

The Birthday Anniversary of Sri Ramakrishna was celebrated at the Belur Math on the 12th instant with usual pomp. The new life-size oil-painting of Sri Ramakrishna was tastefully decorated on a dais with flowers palm-leaves etc., with Swami Vivekananda's oil-painting placed a step below. Notwithstanding the threatening attitude of the sky there was a gathering of about ten thousand people who came here by steamers, boats, railway and other conveyances. There were many Sankirtan parties who showed great enthusiasm and continued their Bhajanam till late at night. Most of the people assembled were entertained with various kinds of Prasada.

BENARES

The seventy-second Birthday Anniversary of Sri Ramakrishna Deva was celebrated on Sunday, the 12th instant at the Ramakrishna Advaita Ashrama, Luxa, Benares city.

Programme on the occasion :

Address upon Sri Ramakrishna and his teachings by Swami Kanakaratna	1 to 3 P. M.
Bhajanam with Music by the Hari Hara Samiti	3 to 4 P. M.
Distributing alms to the poor	5 to 6 P. M.

THE MADRAS MATH

The seventy-second Birthday Anniversary of Bhagavan Sri Ramakrishna was celebrated here on Sunday, the 12th instant.

Programme on the occasion was :

Puja and Bhajanam	from 7 A. M. to 10 A. M.
Entertaining friends and the poor, 10,000	" 10 A. M. to 3 P. M.
Harikatha—"Rukmini Kalyanam."	" 3 P. M. to 5 P. M.
An address upon "Sri Ramakrishna and his teachings"	" 5 P. M. to 7 P. M.
Aratrikam and Distribution of Prasada...	" 7 P. M. to 7-30 P.M.

SRI RAMAKRISHNA MATH

SWAMI VIVEKANANDA SANGAM

of Pudur, Vaniyambadi

celebrated the 72nd Birth-day Anniversary of Sri Ramakrishna on Sunday the 12th instant.

Programme on the occasion was :

Puja and Bhajanam	... from 5 to 7 A. M.
Procession of Bhajanam	" 7 to 10 A. M.
Ramakrishna School boys' Stotra and Aradhana	" 10 to 11 A. M.
Feeding the poor	" 11 to 4 P. M.
Ananta Bhajanam	" 4 to 5 P. M.
Bhagavan Sri Ramakrishna Charitram	" 5 to 6 P. M.
Distribution of Prasada	" 6 to 7 P. M.

VIVEKANANDA DAY

A correspondent writes from New York :—

On Jan. 27th, 1905, the New York Vedanta Society celebrated the Birthday of the Blessed Vivekananda.

The Anniversary of the Vedanta Society of New York was the same day, and what could have been more fitting! The work of Swami Vivekananda, in planting the seeds of Vedanta here in America, and the now healthy

flower, blossoming in love and reverence in its work here in this busy metropolis! Swami Abhedananda and Swami Nirmalananda in speaking of the greatest disciple of Sri Ramakrishna—brought to each heart present, the Love that filled their own.

The meeting was held in the Chapel, and beautiful flowers and plants and fruits surrounded the altar. Addresses were made by

the President, Prof. H. C. Parker, Mr. Walter Goodyear, treasurer, and Miss S. E. Waldo, who gave us a most interesting paper on the early struggles of the work in New York, and also of the beautiful teachings of the Blessed Vivekananda of whom she was a student and disciple.

Mrs. E. P. Cape, Secretary of the Society, and Miss L. F. Glenn, both gave short addresses. The meeting was one which brought each and all closer to the Great Soul and Teacher and Friend, the Blessed Vivekananda.

THERE is a class of men, individuals of which appear at long intervals, so eminently endowed with insight and virtue, that they have been unanimously saluted as *divine*, and who seem to be an accumulation of that power we consider. Divine persons are character born, or, to borrow a phrase from Napoleon, they are victory organised.

—Emerson.

Please Note

We seek the aid of our readers to find us a qualified medical man who will give his services gratis to the Mayavati Charitable Dispensary, so that we may be enabled to make provisions for some indoor patients out of the saving of the salary now paid to the doctor in charge. A hospital is a crying necessity here and a beginning with even half a dozen beds will be good. We cannot start it unless we can get a doctor who will ask no pay. The Advaita Ashrama will gladly furnish his board and lodging, and we may say that this offer will exactly suit one desirous of living a retired and spiritual life. To alleviate the great distress which comes under our eyes we make this special appeal to our readers, for we feel we cannot attempt this good work without their assistance.

Q. & A.

QUERIES AND ANSWERS

These two columns are set apart for the use of readers. Any one can send queries and answers. As the object of starting this page is to afford an opportunity to our readers for mutual help and co-operation in removing each other's doubts and for sharing the benefit of each other's thoughts and studies, the Editor does not propose to answer any queries but invites the readers to send in answers to all queries. The answers must be direct and short and only the best shall be published. Each answer should bear the number of the query to which it is a reply. All queries and answers should be addressed to the Editor, with the initials Q. & A. in a corner of the envelope. Correspondents must send their full names and addresses, not necessarily for publication. They should write on one side of the paper only, and use a separate sheet for each query or answer.

ANSWERS

24. The Vedantists identify Maya with nescience which has only apparent existence and is destroyed as soon as the knowledge of Brahman is attained. The Prakriti of the Sankhyas, on the other hand, is an eternal reality which continues to exist by itself even after the Purusha has dissociated himself from it.—U. B.

25. Vairagya means an utter disgust for all objects of enjoyment, here and hereafter. It can be attained by realizing the vanity and transiency of all created things.—A Brahmacchari.

26. Mukti means the realisation of our real nature as the pure and perfect Soul, and bondage consists in having false notions regarding the same. The householder is bound because he identifies himself with his family, but if he can live unattached and know his true Self he can surely attain freedom.—S. P.

27. The young men of India can, under the existing circumstances, do much to improve the condition of their down-trodden brethren if they establish night-schools in the different towns and spare a short time everyday for the education of the industrial population. The masses of India, however, are so poor that for a long time education will have to be given

orally instead of through books. A band of unselfish teachers may be organised who will go from village to village, giving the people preliminary ideas of the different sciences, and other useful informations regarding their own country as well as of foreign lands, illustrating their teachings by means of globes, atlases, cameras, magic lanterns etc. Secular education may in this way be brought to the door of every peasant as religious education has been in the past.—S. K. C.

NEWS AND MISCELLANIES

(GLEANED FROM VARIOUS SOURCES)

THE Great Salt Lake in Utah is now crossed by a trestle bridge over twenty miles long. It is the longest trestle bridge in the world, and bears a railway, thereby saving a circuit of forty-four miles.

EVERYTHING great and good upon which our present existence rests,—from which it has proceeded—exists only—because noble and powerful men have resigned all the enjoyments of life for the sake of ideas.—*Fichte*.

SWAMI Sivananda acknowledges with thanks the receipt of Rs. 30-13 from a lady member of the New York Vedanta Society, as contribution towards the maintenance of the Ramakrishna Advaita Ashrama, Benares.

UNTIL the recent publication of Dr. Ray's "History of Hindu Chemistry," India was only known as the land of Philosophy and poetry, but Professor Ray has established a position for ancient India in the field of Chemistry also.

DR. Maxim Byod states that the first pint of liquid air which Professor Dewar made cost £800, and was the largest quantity then made. To-day, eight years after, it is possible

to manufacture one litre (nearly two pints) for about 1s. 8d.

A MUNICH professor has invented a remarkable sick-room clock. When a button is pressed an electric lamp behind the dial throws the shadow of the hours and hands, magnified, upon the ceiling, so that invalids can see it from bed without craning their necks.

AN Indian trader started a soap manufactory in the Kemindine quarter of Rangoon last year. It has succeeded so well that he has purchased forty acres of land, three miles further out of town on the railway line, where he purposed putting up an enlarged factory of the same kind.

A MAN living at Bow, London, about six months ago started an "Academy of Music" for birds. He charges 2s. 6d. to teach a bird three songs. There are three rooms with a phonograph in each, and the proprietor hangs his pupils in each room in turn. It usually takes about three weeks to teach the birds, and during the six months he has had only one failure.

A NEW Technical Scholarship in the Central Provinces is the "Armstrong Scholarship" open to any native of the Provinces who desires to qualify for the Sub-Overseership in the Provincial Public Works Department. The scholarship is to be derived from trust property of the value of Rs. 3,500 vested in the Treasurer of Charitable Endowments in the Central Provinces and is tenable at the Thomson Civil Engineering College, Rurki, the Civil Engineering College, Sibpur, the College of Science, Poona, or the Practical Engineering class, Jubbulpore.

PLANTS, as well as animals, cause diseases among men. M. Dubreinlh, in the *Journal de Medicine*, Bordeaux, reports cases of dermetitis due to primroses. Reizdorff has

also signalled the case of a lady who, in the second half of October every year, had an eruption of eczema on the face and hands, which only disappeared with spring time, and was traced to China primroses. It appears from an article by Herr Hoffmann, assistant of professor Lesser, Berlin, in the *Munchener Medicinische Wochenschrift*, that the chrysanthemum has a like property. A lady spent six hours in cutting these flowers, and next day had fever, with an eruption on the face and arms.

A GERMAN paper reports a curious case of a girl, named Selma Kunz, who until lately was living at Wertheim-on-the-Main. When six years old, Selma suffered from a severe brain disease, which left all her limbs paralyzed. Her tongue, however, remained flexible, and this organ she began to train. She gradually acquired a certain facility, not only in eating without assistance, but in writing and embroidering. She would take ends of thread in her mouth and knot them, and could roll a skein of thread into a ball in her mouth, and sticking a needle into the table in front of her could thread it. Her embroidery was quite wonderful, done exclusively with the lips and tongue and in various colours. Selma Kunz died recently.

CHOOSE any well-levelled field or bowling-green. On it place a globe two feet in diameter, this will represent the Sun. Mercury will be represented by a grain of mustard-seed, on the circumference of a circle 164 feet in diameter for its orbit; Venus, a pea, on a circle 284 feet in diameter; the Earth, also a pea, on a circle of 430 feet; Mars, a rather large pin's head, on a circle of 654 feet; the asteroids, grains of sand in orbits of from 1000 to 1,200 feet; Jupiter, a moderate-sized orange in a circle nearly half a mile across; Saturn, a small orange on a circle of four-fifths of a mile; Uranus, a full-sized cherry, or a small plum, upon the circumference of a circle of

more than a mile and a half; and Neptune, a good-sized plum on a circle about two miles and a half in diameter.—*Herschel*.

MR. William Jackson, J. P., the well-known inventor of tea machinery, who has done so much for the tea industry by the introduction of labour-saving appliances for the manipulation of the leaf, has, it is said, scored another success in rolling machines. This latest conception is based on a novel principle and after exhaustive experiments in actual work on a tea estate in Ceylon, Mr. Jackson has cabled the manufacturers, Messrs. Marshall Sons and Co., Ltd., that the "Elliptic" (by which name the new machine is to be known) gave an excellent roll to the leaf, will take at least 200lbs. more of withered leaf than other well-known machines, roll the charge in ten minutes' less time with a small absorption of horse-power. It is probable that Mr. Jackson may shortly visit India with the object of still further testing his machine on Assam leaf.

THE Proceedings of the Agricultural Conference at Pusa are now published in book form. Amongst other works arranged for the coming year, Dr. Leather is to assist in testing by chemical analysis the time necessary for the ripening of sugarcane in different parts of the Madras Presidency; Mr. Lefroy is to tour in Assam in connection with insect pest investigation, and Dr. Butler's rust-resistant wheats are to be tried at Hoshangabad and in the Punjab. The Board holds that the proposed tobacco-curing experiment in the Madras Presidency cannot be usefully conducted until an expert is available, but that the matter is of importance for the country at large and should be taken up at the earliest opportunity. In regard to Burma, the Board is of opinion that it is desirable to organise a local agricultural department with a staff of experts. It recommends also the appointment of experts for the Central Provinces and

Assam, and points out the need for the establishment of experimental farms in the tropical portion of the latter province. Its recommendations on cotton, jute and indigo cultivation and regarding cattle breeding and other cognate subjects have already been noticed in the *Statesman*. We understand that temporary buildings are to be erected at Pusa which will enable most of the Government Agricultural experts to transfer their headquarters there pending the construction of permanent offices and laboratories. The latter are being taken in hand, but will require a year or more to complete.

THE French scientist, Professor Peter Stiens claims to have found out the secret of restoring sight to the blind by a wonderful apparatus of his own invention, which not only restores sight to those who have lost it, but gives it to those who have never beheld the light. He put his invention to the test by taking Dr. Caze into a dark room and bandaging his eyes. He could see nothing, but he heard the Professor walking backwards and forwards striking matches and lighting a lamp. Then he felt him fix his apparatus round his temples and instantly he saw a dim light by which he could distinguish the surrounding objects. By and by the light became stronger and Dr. Caze could count the fingers of his hand held up before him, and tell the number of chairs in the room. Just as he was feeling that if the experience were continued, he would recover his normal clearness of vision, the Professor suddenly removed the apparatus and the doctor was plunged into total darkness.

Professor Stiens shows that a man sees not with the eye, but with the brain. The eye only serves to receive the image the optic nerve transmits to the seat of perception. If, then, an image can be transmitted to the brain without the help of the eyes, a blind man will see as well as any one else. The Profess-

or's apparatus has the same scientific basis as the telephone, and in the transmission of light plays a part identical to that performed by the telephone in the transmission of sound. Several other medical men have experimented with the apparatus, but none can explain how the astounding results are obtained.

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